

A Religion of Freedom and Earnestness



VOL. XXII

The American McAll Record

Devoted to the interests of the McAll Mission in France

April, 1904

TABLE OF CONTENTS

	Page
Special Notices	1
M. d'Aubigné in Baltimore and Washington	4
Christmas at Limoges	6
Is France Becoming Protestant?	7
All Saints' Day at Rochefort	9
Lectures in Salle Royale	12
Five Days on the "Bonne Nouvelle"	13
The Wrong Latin	14
Plans for Extension in Laura Sunderland Hall	15
House-to-House Visitation in Paris	17
The Work at Nantes	21
Friends at Salle Rivoli	22
M. Merle d'Aubigné Among the Auxiliaries	24
Annual Meeting at Morristown	28
Home Department	29
Receipts	32
Forms of Bequests	32

THE AMERICAN McALL RECORD

PUBLISHED BY THE

AMERICAN McALL ASSOCIATION, February, April, October
and December.

BUREAU, ROOM 21, 1710 CHESTNUT STREET
PHILADELPHIA, PA.

SINGLE SUBSCRIPTION, Four numbers with Annual Report, postpaid, 25 cents a year. CLUB RATES
twenty or more subscriptions: To one address, 15 cents a year; to separate addresses, 20 cents a
year.

OTHER PUBLICATIONS

- THE SILENT HIGHWAY. By Mrs. Houghton. Price at Bureau, 50 cents.
- THE WHITE FIELDS OF FRANCE. By Horatius Bonar, D. D. Price, \$1.25.
- CANTIQUES POPULAIRES. THE McALL MISSION HYMN BOOK. With the Music. Price, postpaid, 75 cents.
- THE McALL MISSION IN FRANCE. By Rev. Franklin Noble, D.D. 17 illustrations. 22 pp. 10 cents a copy; 3 copies for 25 cents; 25 copies, \$2.00.
- THE McALL MISSION. By E. W. Hitchcock, D.D.; per dozen, 60 cents.
- A CONSECRATED LIFE, ELIZABETH ROGERS BEACH, MEMORIAL ADDRESS. By Rev. E. W. Hitchcock, D.D. 16 pp. Price, 5 cents a copy.
- THE WOMEN OF FRENCH PROTESTANTISM, 20 pp. THE EVANGELIZING POWER OF THE McALL MISSION, 16 pp. FRENCH PROTESTANTISM IN THE NINETEENTH CENTURY. 16 pp. By Mrs. Louise Seymour Houghton. Price of each, postpaid, 5 cents per copy.
- AMONG THE FRENCH FOLK. By Miss Moggridge. 50 cents, postpaid.
1904. A Leaflet for free distribution.
- AN INTERVIEW UPON THE McALL MISSION. By S. B. Rossiter, D.D. AN APPEAL TO THE MEMBERS OF THE McALL AUXILIARIES, and AN APPEAL FOR THE FRENCH SUNDAY SCHOOLS. For Free Distribution.
- FIFINE: 204 pp. Illustrated. Cloth, 50 cents, postpaid; THE CRUISE OF THE MYSTERY IN McALL MISSION WORK. 408 pp. Illustrated. By Mrs. Louise Seymour Houghton. Cloth, 75 cents, postpaid.
- TWELVE QUESTIONS ANSWERED; TEMPERANCE WORK IN FRANCE; SIGNS FOLLOWING; OH! THAT I KNEW WHERE I MIGHT FIND HIM; ON FRENCH WATERWAYS; NEW LIFE IN OLD PARIS; ON THE SILENT HIGHWAY; THE GOSPEL FOR FRANCE; 10 cents per dozen.
- A PULL AT THE LIFE LINE. 25 cents per hundred.
- THE PRESENT IMPORTANCE OF THE McALL MISSION. By Mrs. Louise Seymour Houghton. 25 cents per hundred.

All remittances, except those for literature, should be payable to Mrs. Abraham R. Perkins, Treasurer, 302 W. Upsal Street, Germantown, Philadelphia, Pa.

All orders and remittances for literature should be payable to Miss Harriet Harvey, General Secretary, Bureau, 1710 Chestnut Street, Philadelphia, Pa.

Entered at the Post-Office, Philadelphia, Pa., as second-class matter.

The AMERICAN McALL RECORD

VOLUME XXII

APRIL, 1904

NUMBER 2

THE ANNUAL MEETING

Secretaries of Auxiliaries have received blanks giving the date of the Annual Meeting as Wednesday and Thursday, May 4th and 5th, in the First Presbyterian Church (Munn Avenue), of East Orange, N. J. It is requested that names and addresses of delegates be sent to the Chairman of the Hospitality Committee, Mrs. James H. Briggs, 75 Washington Street, East Orange, N. J., as soon as possible.

During the preceding week the great Foreign Missionary meetings of the "Philadelphia Board" of the Presbyterian Church are to be held in Newark, N. J., and it is hoped that some of the delegates who come from a distance to attend these meetings will remain in the neighborhood for our Annual Meeting.

The Program Committee have strong hopes of persuading Rev. Henri Merle d'Aubigné to postpone his sailing date until May 7th, so that opportunity may here be given for the many Auxiliary officers and members who have met M. d'Aubigné during his winter in the United States to wish him "*Bon Voyage*" in person.

Among the speakers at the day sessions will be Miss Mary Graham Jones, of Hartford, Conn., known to many McAll friends because of her interest in Settlement work.

The address at the evening meeting will be given by Mornay Williams, Esq., of New York City, President of the New York Juvenile Asylum, and widely known in movements for the building up of the kingdom of God.

The Sunday-school Committee has prepared an attractive envelope, with a picture of the new Mission boat, *La Bonne Nouvelle*, printed upon it, to be used in collecting the offerings from the Sunday-schools. It is hoped that in schools which

have not yet contributed, a spirited presentation of the need, and one of these envelopes placed in the hands of each scholar, may be the means of interesting many of the young folk and of adding largely to the funds of this important part of the Mission's work. As many envelopes as desired may be obtained free of charge from the Bureau, 1710 Chestnut Street, Philadelphia.

IN PREPARING FOR THE ANNUAL MEETING REMEMBER

That promptness in filling out the statistical blanks and returning them, together with the short and pithy report called for from each Auxiliary, makes the work of the General Secretary much easier at this busy season of the year.

That it is wise to appoint the full number of five delegates early and also to select alternates, as every Auxiliary has doubtless experienced the many disappointments and hindrances which at the last moment prevent the full representation expected.

That the chosen delegates should at once send their names to Mrs. James H. Briggs, 75 Washington Street, East Orange, Chairman of the Entertainment Committee, and thus avoid adding to her care by their delay.

M. de Grenier, in charge of the Marseilles work, has been sent to Switzerland on representative duty, the Rev. S. R. Brown, of Salle Rivoli-New York, Paris, temporarily supplying his place. M. Huet, who for so many years has had charge of the Mission boat, *Le Bon Messenger*, is temporarily taking charge of the work in Amiens, and the boat is laid up, probably for repairs, as it has now been in commission three years without interruption. M. Huet will return and the boat will resume work at Easter. It is laid up at Trilport, where the work will begin. It is hoped that a Bible colporteur may be added to the staff of this boat, as is already the case with *La Bonne Nouvelle*. The latter boat has been carrying on an extremely interesting campaign in the environs of the historic city of Orléans, and when last heard from was at Pont-aux-Moins, in that neighborhood.

The sympathy of all who are interested in the McAll Mission will be extended to Mrs. Soltau in the death of her father, M. Gustave Monod. M. Gustave Monod was for many years the French Secretary of the British and Foreign Bible Society, and in that capacity he became acquainted with Mr. McAll on his first arrival in France, was ever a warm friend of the Mission and frequently bore witness to its usefulness. It was at a meeting of the French branch of the British and Foreign Bible Society in Paris, in the autumn of 1872, the first year of the Mission, that the editor of the RECORD first saw Mr. McAll and heard of his work. M. Gustave Monod was presiding, and he introduced Mr. McAll as one to whom his society had made a grant of Bibles and scripture portions, asking him to give some account of his work. This Mr. McAll did with so much simplicity, brightly touched with humor, as to win all who heard him. M. Gustave Monod was the brother of Pastor Theodore Monod, and an uncle of Pastor Wilfred Monod, of Rouen, both of whom are active friends of the Mission, as was M. Gustave Monod through all his life.

In the Bercy Hall, on February 17th, the Young Women's Christian Association of the hall (which it will be remembered is also a church) gave a very successful "family reception," more than one hundred persons being present.

M. MERLE D'AUBIGNÉ'S ITINERARY

During the month of March M. d'Aubigné certainly lost no time in his work of interesting Americans in the McAll Mission. His engagements were as follows: March 1, 2, Portland; 3, Brunswick; 4-6, Providence; 7, 8, Norwich; 9, Boston; 10, Utica; 11, Rome; 12, 13, Syracuse; 14, Rochester; 15-18, Toronto; 19-22, Buffalo; 23, 24, Cleveland; 25, Oberlin; 26-28, Detroit; 29, 30, Saginaw; 31, Bay City.

During the present month, April, so far as can now be foreseen, his engagements are: April 1-7, Chicago; 8-10, Minneapolis; 11, St. Paul; thence it is probable, though not certain, that he will go to St. Louis until the 14th; 15-17, Indianapolis; 18-20, Cincinnati; 21, Dayton; and 22-25, Pittsburg.

M. D'AUBIGNÉ IN BALTIMORE AND WASHINGTON

From a letter to the Chairman of the Committee on Representative Work we are permitted to extract the following:

The Baltimore fire was truly an awful experience. Whilst I was preaching to a good congregation at the morning service of the Maryland Avenue Congregational Church two or three gentlemen were called out, and on leaving the church we saw the smoke and flames, but never dreamed that it was going to be such a calamity. Mr. Hurst's store was burned while he was in church and so was the next-door building belonging to a Presbyterian elder who had just held a large young men's class, which Mrs. Green's son attends. At 4 p. m. we had a good congregation of ladies at the Park Avenue Presbyterian Church. The gentlemen were attending to their business. It was only after this service that we realized the awfulness of the calamity. At 7 p. m. I found a dozen people at the large Mt. Vernon Methodist Church. The fire was raging furiously, so we went down on our knees and prayed. We then dismissed the congregation and one of the ladies led us to the roof of a nine-storied apartment house where we had an extensive view of the great fiery sea. This lady is a relative of Mr. Hurst's and told me that she had heard him in the afternoon expressing his intense sorrow that such a catastrophe had originated in his house. There are many who in such circumstances would not think so much of their neighbors! As we were up there and a great column of fire suddenly rose into the air, a woman exclaimed in an indignant tone, "Well, where is God now?" My companion, Pastor Ferris, turned round and replied, "Where is God? Why he is coming right along the streets of Baltimore speaking to the consciences of men."

A quarter of an hour later we were at the end of St. Paul Street, quite near the blazing furnace. The lurid glow of the fire, the crash of walls as they fell down, the dynamite explosions, the asthmatic puffing of the engines, the rattling of the wagons carrying away furniture, *all that* made up an eye and ear picture which I never shall forget. We saw distinctly the burning of two fire-proof sky-scrapers, and of a high steeple; this was particularly impressive. After we had moved from our first position the house in front of which we were standing

caught fire, notwithstanding the deluges of water that were poured on it. A few minutes later, a cloud of burning sparks poured over our heads and we had to retreat promptly. We returned to where the little engine was puffing and blowing as hard as she could. She gave me the impression of being a live being and saying all the time, "I am very small and the fire is very strong. It is gaining on me and what I do seems of no avail; but never mind, I will do my duty and in the long run we shall have the upper hand." And I thought that the little engine's sermon that Sunday night was good Christian advice to McAll workers.

On Monday morning I was to speak at the Methodist Ministers' Meeting, but their building was burned and the meeting did not take place. I had accepted three meetings for Tuesday, as there were none in Washington,—with the members of the Auxiliary, with the ladies of Ascension Episcopal Church, and lastly at Baltimore Ladies' College. These meetings all took place, but were, of course, less well attended than they would have been otherwise. I have arranged to attend next Monday the Presbyterian Ministers' Meeting in Baltimore and shall probably have the opportunity of speaking there. There is none in Washington on that day. Mrs. Green was not well during my stay in Baltimore, which was, of course, a great pity.

My stay in Washington seems to have been very successful thus far. On Wednesday evening I had for my stereopticon talk on "Paris, Old and New" the largest and most representative week-day audience I have had as yet. I regretted not to be able to go more thoroughly into the subject. Yesterday we had a very good meeting of the ladies of the Auxiliary at Mrs. Campbell's. The preceding day I had the honor of being presented to the President by Dr. Childs. Mr. Roosevelt was most cordial and as I did not expect he would know of my father's work he replied, "Why, that would argue myself unknown, not to know about your father's history. I am of the same faith and belong to the old Dutch Reformed Church." And then he went on to say that he had Huguenot blood in his veins, as one of his ancestors was a Queriau and Mrs. Roosevelt was also of French descent, being a Devaux.

Yesterday evening I was invited to a reception at the White

House. I went there with General Breckenridge, whose father was a friend of my father. The President was kind enough to present me to Mrs. Roosevelt, and I had a very pleasant talk with Admiral Watson, a friend of Count de St. Georgas, of whom my father used to say that he was "*l'homme avant la chute*" (man before the fall), and with a number of ladies and gentlemen, mostly officers, many of whom knew something about the Mission. I took luncheon to-day at General Foster's, the United States envoy to China at the time of the conclusion of the last treaty. These little peeps into American civic and society life have greatly interested me.

HENRI MERLE D'AUBIGNÉ.

CHRISTMAS AT LIMOGES

[From a letter to the Plainfield Auxiliary.]

Assisted by two or three persons—most of our attendants are workingmen, as you know, and all have their occupations—we arranged the tree as best we could. It was very beautiful and sufficiently ornamented.

We were well prepared for singing,—choruses, children's songs, quartettes—with harmoniums, three violins and mandolin. The hall was filled, although we allowed few persons to enter besides the members. The meeting was not very long, the children not being very attentive on a day like this.

Then the pupils were called in the order of merit. The first had the right of choosing—first a present from a sort of bazaar very attractively set out on benches, and next an article of clothing from a table near by. They passed afterwards into the hands of young girls who distributed biscuits, chocolate and oranges.

The bonbons, ornaments, etc., came afterwards, as they left the door, and were given to all the children whether pupils or not. The biscuits were a special success because of the strike of bakers. Many people had no bread, others very little, and what was left over you may believe was carried off with great delight.

Permit me, dear madame, to repeat my thanks to the ladies who so willingly assisted us, and to whom we owe in part the joyous fête which gave so much happiness.

S. DE SAINT VIDAL.

IS FRANCE BECOMING PROTESTANT?

This question is answered by Pastor Knatz, of the Société Centrale Protestante d'Évangélisation, as follows:

"To give now a definite answer would be presumption. One can only, from a careful study of circumstances, draw conclusions for the present and surmise for the future. To the least sanguine, however, the present state of things seems more promising than one would have dared to expect a few years ago. Whole districts have opened to Protestant influence. In the following departments—Pas de Calais, Nord, Charente, Charente-Inférieure, Gironde, Dordogne, Basses-Pyrénées, Corrèze, Haute-Loire—new churches have been established, some in places where Protestant worship had been abolished for over three hundred years. Within the past two years as many as fifty applications for Protestant ministers have been sent by Catholic communities in fifteen departments.

"To understand this one must bear in mind that there is in France among the working classes a strong disaffection from the Church of Rome and its priests. The result is often indifference or atheism; but among the country folks, where religious needs still exist, the want is felt of something better, and they naturally turn to the Protestants, knowing that their worship has none of the ceremonies and superstitions in which they no longer believe. A better education, more reflective minds, together with this unsatisfied want of a living religion, have brought about this state of things.

"The movement is almost entirely confined to the rural districts, and a few manufacturing or mining centres. To the uncultured minds of the French peasants the idea of Protestantism is becoming more and more closely connected by a link, which they feel but cannot account for, with the ideas of higher morality, liberty, and republican principles. This is truly a new stage in the history of evangelistic efforts in France.

"As to the earnestness of the people there can be no doubt; they have nothing to gain but often much to lose, or even to suffer, by becoming Protestants. Their simple testimony tells of the impression made on their hearts when brought in contact with the Gospel. Such was the case of an old man, who, when for the first time he heard a Protestant minister preach,

exclaimed, 'This is what I have been longing to hear for thirty years!' He was expressing the desire felt by many of his class for something which their church had failed to give them.

"The great difficulty which they have to overcome is the opposition of the owners of large estates, who are generally bitterly opposed to any movement of this kind, and whose ill-will may be very prejudicial to the laborers, the persecution to which are submitted those who become Protestant usually taking the form of boycotting.

"In the class which comes immediately above—the lower middle class—commercial activity and long-standing indifference have somewhat obliterated religious feelings; but notwithstanding this fact, Protestant influence is felt and growing. The men of that class have noticed that in the world Protestant nations are gaining, while Catholic nations are losing ground; that Protestant education and ethics are superior to Catholic education and ethics; and as the French are not slow to bring their theories into practice, the time may be near when many will want their children educated in the Protestant faith, although they do not feel for themselves the necessity of a personal religion. This is the social side of the part which the Protestant church must prepare itself to take in France in the near future."—*Missionary Record of the United Free Church of Scotland.*

M: Fleury, who has recently been appointed to the work at Cannes, found his hall filled to overflowing the day when he held his first temperance meeting.—At Cognac-le-Froid, M. Boutonnet is organizing a bible study class which will be held regularly; he is also founding a section of the Society of l'Etoile Bleue (the Blue Cross), a French temperance society.—M. Reboul, lately appointed to Aullenè, Corsica, has been well received by the people. He expects to follow such of his parishioners as remove to Monacra, some sixty kilometres distant, and hold meetings for them in their new home.—At Desvres M. A. Malan has felt much encouraged. At a meeting, with stereopticon views on the Pilgrim's Progress, three hundred people listened attentively. He has visited several of the villages in the environs.—At La Rochelle and Rochefort, M. Dürrleman has the assistance of Pastor Eynard in the work.

ALL SAINTS' DAY AT ROCHEFORT

BY DR. HENRY J. BENIHAM.

The first of November is a notable day in France. A beautiful custom prevails, which unites in a common bond of sympathy, on this day, which is a public holiday, all classes and all creeds. Rich and poor alike flock to the cemeteries, to lay on the tomb of their loved and lost ones floral offerings, or their imitations in beadwork. Hence, on this day, the cemeteries are crowded; and the thoughts of multitudes are turned, for a while at least, to serious themes. The memory of the departed is thus kept green; and many, one may hope, are also led to reflect on the solemn realities of life and death. Certain it is that the tracts and gospels, which each year are distributed by many workers among the crowds returning from the cemeteries, in Paris and elsewhere, are generally received with gratitude. Many families are thus brought for the first time in contact with the Gospel. For about fifteen years, M. Dürrleman has taken advantage of this public holiday to hold a series of meetings in our hall at Rochefort, lasting throughout most of the day.

There is generally a prayer-meeting at 9.30, a long meeting, beginning at 2 in the afternoon, and another meeting in the evening, and several times during the past fifteen years it has been my privilege to run down to Rochefort to help in these meetings.

Rochefort is a clean and quiet town at the mouth of the River Charente. It has a large naval arsenal, which employs many hands; at high tide, very large vessels can come into the docks.

It is about 300 miles from Paris. The country traversed is mostly very lovely at this season of the year, when the autumn tints light up the foliage with many varying shades of yellow, orange, red, and brown, gleaming in the sunlight. In some parts the limestone hills and their winding valleys add much picturesqueness to the landscape, so that the ride is a most enjoyable one in fine weather. South of the River Loire, the scenery is remarkably like England, the land being divided into small and moderate-sized fields by hedgerows and trees, which have a most home-like appearance to an English eye.

These meetings are always a season of great joy and Christian fellowship; for many brethren and sisters from La Rochelle, St. Savinien, and other towns and villages near, usually join us, so that there is quite a large gathering at the common mid-day meal. This year, however, as the day was Sunday, and moreover was wet in the morning (though beautiful the rest of the day), very few friends came from other towns. Yet the hall was crowded on Sunday evening, so that more of the inhabitants of Rochefort were there than is usually the case.

On Saturday evening, after my arrival, the hall soon began to fill, and about ninety people, mostly the regular attendants and their friends, were present.

Many faces I had seen several times before, and from them I received a warm welcome.

After singing several hymns, M. Dürtleman read Acts iii., and I introduced the subject which had been announced, "Repentance." These Jews who remained unbelievers after seeing the miracles and hearing the words of Jesus of Nazareth, were, many of them, convinced by witnessing the wonderful healing of the lame man so well known in Jerusalem; and by hearing Peter tell that it was *through the power of the risen Messiah* whom they had rejected that God had wrought this miracle. Thus were they, as on the day of Pentecost, "pricked in their hearts" and led to *repentance*. They *changed their opinion* about Jesus, whom they had considered an impostor; consequently they *turned round*, "were converted," and became His devoted followers. *We* may, if we open our eyes, see similar miracles in the spiritual world to-day. By the power of the risen Christ dead souls are constantly being raised to a new life. Hence we *must* believe that Christ *has risen*. In this very hall are probably some former drunkards who have abandoned their sin and are leading a new life by faith in Christ. God calls on us all to repent and believe. Pastor Laroche and M. Dürtleman also spoke on the same subject, and we trust that many were impressed. At the close a brother who had been converted in our hall at La Rochelle told me that I had just described his ease. His was a striking conversion; formerly well-to-do, he had ruined himself and family by drink, and now

by the grace of God he was restored and was leading a happy Christian life.

On Sunday morning we omitted the usual prayer-meeting so as to attend the morning service at Pastor Laroche's church, where many of the converts of the hall are in church fellowship.

At the mid-day meal, we had very few friends from without, only four. Mr. Terrell, from La Rochelle, an English Friend who has been living and working there for more than four years carrying on work at various places in the neighborhood, and helping occasionally at the Mission Halls at La Rochelle and Rochefort. He was formerly a missionary in India, but had to return after six years on account of his wife's health, and then settled here. Another friend was M. Porisy, who twenty years ago was converted in the McAll Hall in the Rue Letellier, which preceded our present Grenelle Hall. M. Louis Sautter worked there then, as now; and he also remembers well Mr. Dodds and Dr. McAll. After several years of military service he settled at Rochefort in connection with the arsenal. After a while he wished to give himself entirely to the Lord's work, and accepted the post of Y.M.C.A. Secretary at Bordeaux, where he is in connection with the *Eglise Libre*, and is one of those who *at their own expense* are still working the hall in the Rue d'Arès, which for lack of funds we were reluctantly obliged to abandon a few years ago.

Another brother came from a village still farther off. He too was a convert of the Mission, as was another friend whose address I forget.

At the afternoon meeting, after singing, and reading 2 Cor. iv. and part of Rev. vii., M. Porisy spoke on "our light afflictions which are but for a moment"—and on the "eternal weight of glory." Dealing first with the problem of suffering, he showed how it was not *God's* plan for man but the consequence of *human sin* and rebellion: yet it was used by God to train men for glory; if they would only accept it in faith and humble submission. Mr. Terrell spoke of the brevity of our sufferings in comparison with the eternal glory and of the manner in which suffering was transformed by the presence of a sympathizing Saviour. I continued the subject and M. Dürtleman closed with an appeal to all to accept Christ as their Saviour and

Deliverer, our Comforter in every sorrow and our Guide even unto death; then our Shepherd evermore, in bliss unending. The people listened earnestly for two hours, and did not seem to find the meeting too long. Many seemed impressed.

In the evening we began at 7.30, and again the meeting lasted two hours, without seeming at all long. The hall was packed with 100 people, and many fresh chairs had to be brought in from the house. The passage read was the eleventh chapter of John; and Pastor Laroche spoke of the resurrection of Lazarus, and showed how that was an emblem of what Christ could do for souls dead in trespasses and sins. At His word of power the dead live—should we not then listen to Him? M. Porisy followed, and Mr. Terrell spoke on the words, "Believest thou this?" If we really believe that Jesus Christ *can* save, shall we not come to Him at once, and trust Him day by day? M. Dürrleman and I also spoke on the resurrection. The meeting had been preceded by a prayer-meeting in the house; and we all felt that the power of the Lord was present.

At the close, M. Dürrleman and I shook hands with almost every one as they passed out, and many were the kind words of thanks, by which, as well as by the silent pressure of many a hand, I was able to realize that God's spirit had indeed been at work.

We hope that many who were there for the first time, will often return, and will be led into light and peace.

Our brother has much to encourage him, as well as not a few discouragements at Rochefort and La Rochelle: he and all the provincial workers greatly need, and earnestly ask for, the continued prayers of all who are interested in Mission work.

LECTURES IN SALLE ROYALE

During the winter (January 21st to March 17th) a series of conferences have been given in our Rue Royale Hall, organized by our Mission in connection with the Sunday School Union. The speakers and subjects were as follows: Prof. J. Viénot, of the Protestant Faculty of Theology, and editor of the *Revue Chrétienne*, gave three lectures on reformation subjects, namely, "The Reformation was Necessary," "The Inner Life of Luther," and "Agrippa d'Aubigné," a celebrated

French Reformer, who, it is interesting to remember, was an ancestor of M. Merle d'Aubigné, our visitor from France. Pastor Henri Monnier gave two lectures on the Church in the Apostolic Age; namely, "Paganism in Corinth and the Mission of the Apostle Paul," and "The Jewish Counter-mission and the Victory of the Apostle Paul." Pastor Charles Bieler gave a stereopticon lecture on "The Israelites in Egypt and the Exodus, in the Light of Recent Discovery," and another lecture on "The Prophet Amos at the Feast of Bethel." M. Raoul Patry, Secretary of the Students' Circle, lectured twice on "Three Biographies of Jesus," the first being on the Gospel according to St. Mark and the second on the Gospels according to St. Matthew and St. Luke. When one considers the intellectual character of the early attendants of the Mission, such a course of lectures as this says much for the elevating influences of the work. It is not to be supposed, however, that these lectures were attended only by the frequenters of our halls. The attendance at the lectures thus far given has been large and attentive, a number of persons taking notes.

FIVE DAYS ON THE "BONNE NOUVELLE"

On Sunday, the 7th of February, I started to spend five days on the boat *La Bonne Nouvelle*. I arrived at seven o'clock, the night was pitch dark, and I wondered how I could find my way to the boat. Fortunately, Mr. Bootry, the colporteur, came with a lantern and conducted me first to an *auberge*, where I got some refreshment, then along the canal side to the boat. The gangway was blocked by an anxious crowd. We were told the boat was full and we could not get in. By patience and waiting we succeeded in getting to the door, and then inside, about twenty persons getting in with us. It was the first meeting, an attentive crowd, who listened, as in a Paris Protestant church, to a forty minutes' address on God our Father, His great love, His will that all of them should be saved, what He had done to accomplish His purpose. At the beginning Mr. Dautry had requested all heads uncovered, and every cap was doffed.

Monday and every other night of the week the weather was stormy. It rained in torrents, the wind howled, beat into

my bedroom, drove the rain through the window-sills and under the door of the café, inundated the floor, and I was warned not to attempt to go to the canal. In spite of rain and darkness sixty persons came. We had a good gathering.

Tuesday the storm was too heavy, and we gave up the meeting. Next day the officials made an official visit. M. le Maire, a jolly vine-grower, the assistant mayor and municipal authorities were introduced and we had a long talk. Of course the boat was the subject of admiration. Night after night offered a full house; the good news was made known, and on the occasion of a calm I got a walk, and had an interesting talk with the vine-growers.

Friday at seven I was en route for Paris, and at 7.10 left by express for Marseilles to replace M. de Grenier. I arrived Saturday at 9 a. m. A good friend was at the station to invite me to breakfast, and on Sunday I began my Mission. Of this I must speak next time.

S. R. BROWN.

THE WRONG LATIN

[In a recent number of *The Christian Endeavor World* appears the following correction. As the interview with M. Merle d'Aubigné was copied into the RECORD without close scrutiny, the natural conclusion being that the proof had been carefully read in the office of the paper in which it appeared, the errors in the Latin quotation were also copied. We therefore give the rectification as given by that paper.—EDITOR.]

The message from Rev. Henri Merle d'Aubigné that appeared on pages 330 and 331 in *The Christian Endeavor World* for January 14th closed with a Latin stanza, which unfortunately contained two errors as it was printed. The stanza is well worth repeating as corrected:

Fac ut possim demonstrare
 Quam sit dulce te amare,
 Tecum pati, tecum flere,
 Tecum semper congaudere.

A free translation is:

Make me, O my Lord, to prove
 All the sweetness of Thy love,
 Of Thy sufferings and tears.
 Of Thy joys through endless years.

PLANS FOR EXTENSION IN LAURA SUNDERLAND HALL

[Reading between the lines of a letter from Pastor Dejarnac, of St. Quentin, which the Secretary of the Washington Auxiliary has kindly put at our disposal, we infer that some member or friend of that Auxiliary has offered to devote a certain sum of money to increasing the efficiency of the work in that hall. In reply Pastor Dejarnac thus tells of the possibilities of "extension" work in St. Quentin.—EDITOR.]

We have no Bible reader in the service of the McAll Mission at St. Quentin, but the Reformed Church at St. Quentin has one whom it pays, and as we have the privilege of working in common, my two church colleagues and myself, with a perfect unity of view, we can say that their Bible reader is also, to a certain extent, ours. Under these conditions, we think it would be unwise to have a second reader, and the salary which is paid to the first is sufficient and need not be increased. For all these reasons we believe that other places would profit more from the amount which you offer us for this special work. We are profoundly indebted to you for your good-will toward us, but we should have some scruples in accepting a gift which we are able to do without, while other places in the Mission which are deprived of a reader might have real need of this help.

Now, if it were possible for you to bestow this gift on another part of our work, we should then immediately accept, for our financial situation is always the same. * * * At a recent meeting of the committee of St. Quentin the treasurer earnestly urged a reduction in the expenses, the amount which we receive being absolutely insufficient to defray them. I, on the contrary, asked for an extension of the work. That is to say, there was a contradiction between our projects and our resources. Despite this disquieting situation, I secured the adoption of a project which we are about to realize next month. These are some family temperance soirées for adults, which will take place each Sunday evening and at which our regular attendants and adherents will have at their disposal the following:

First.—The lecture hall, with newspapers, magazines, books and various games.

Second.—A musical course for temperance meetings and meetings for mutual improvement. This part of our project

obliges me to have our organ repaired, which will cost 100 francs (\$20.00).

Third.—Some talks upon the subject of hygiene, domestic economy, morality, etc., which will take place once a month.

Fourth.—Temperance reunions, at which chocolate, milk, coffee, tea, etc., will be served at cost price. This last part of our project entails considerable expense for the purchase and installation of material. The lecture hall is equally expensive on account of the subscriptions to publications and the purchase of games.

You see we have absolute need of finding new resources for meeting all these outlays. Could not the amount which you propose sending us for a Bible reader be applied to our Temperance Reunion? We should then have a plan for its use and you would render us a very great service. If the person who has placed this amount at your disposal would not wish it to be used for our social temperance gatherings, would you not be able at least to increase the total amount which you send to Paris for the work of St. Quentin, stating that this increase should entirely apply to our work at St. Quentin? In case you decide to grant this to us, I wish very earnestly you would do it as soon as possible and let me know in which of the ways you have decided to do it. The promise that you wish to do much encourages me to persist; and I earnestly hope that you will hear my prayer and that you will relieve us from our embarrassment.

Thanks for the good wishes which you send me. I pray you accept our best wishes sent very cordially to our committee at Washington.

Very cordially,

E. DEJARNAC.

The death is announced of Mr. Corneloup, a converted priest, and for a number of years past the director of the "Converted Priests' Home" at Courbevoie, near Paris. In the early days of his conversion he was employed by our Mission in charge of work in a village on the Marne, established as a result of the visit of the *Bon Messager* in the early years of its service.

HOUSE-TO-HOUSE VISITATION IN PARIS

BY M. HENRI TRICOT.

[M. Tricot will be remembered as the converted anarchist.]

Entering a poor and damp apartment in the Rue Bichat, I found a mother and daughter weeping. They had just buried the father, who had taken his life. For four months he had been out of work, no one would employ him because he was too old. The following are the words he wrote in pencil on a scrap of paper before ending his life:

“DEAR WIFE AND DEAR CHILD,—Forgive me for forsaking you, but I suffer so in not being able to find work to enable me to support you. I had better leave you, so that charitable persons may be induced to help you.”

What a terrible responsibility rests on those who have plenty of this world's goods! I asked the poor widow if her husband had had any faith in God.

“No,” she answered, “he would never hear those things mentioned. And it really is very difficult, monsieur, to believe that there is a God when one is so miserable.”

“My poor woman, I understand what you mean, but do you think that a little faith would have given courage to your husband in his distress?”

“Ah, yes, surely, and it is because that, notwithstanding all, I have still some belief, that I want to live, for my part, and struggle to the end.”

“God will surely help you.”

We talked for some time, and as I was leaving her, I exhorted her to pray to Him who never forgets the helpless who truly confide in His love, and she held out her hand and said, “I do thank you very sincerely, monsieur, for your kind visit. What you have said has strengthened my heart, and will not be lost for me and for my child.”

Some days later I returned to see the poor woman, and found her still very sad, but she was most thankful for the help that God had sent her, in the sympathy of friends and neighbors, and in the help I had been able to procure for her.

“I see clearly that God answers the prayers of those in distress,” said she, and she assured me that she would place her

full confidence in God, and that to Him also she would commit the care of her child.

* * * * *

In another part of the great city, called Plaisance, not far from Grenelle, I went into a courtyard. The concierge would not allow me to speak to her. "There is no God," said she, "but money. And if you won't hold your tongue, I'll soon send you packing with your rubbish." However, this terrible woman allowed me to visit the first floor of the house, and I was everywhere received most politely. If I did not succeed in selling any books, my tracts were well received. I reached the last door, and found it was a tailor's shop, where the father, mother, and daughter of twenty, were working together. There was also a little boy of twelve years of age, lying paralyzed, in a little carriage near the open window, so that the poor little sufferer might enjoy the beautiful sunshine that was flooding the courtyard.

I offered my books, and the boy begged for the *Almanac de Tempérance*, which was bought for him. The child wanted also the Testament, and the mother had the pence ready, when the young girl interfered.

"You are not going to waste your money on such stuff," said she.

"Let be," said the father, "if it gives pleasure to your little brother. And then every one has a right to live."

"The book will at least do no harm," added the mother.

When I could get in a word, I explained to these good people that they had not to do with a seller of books in the sense that they thought, and I tried to make them understand the real value of the Gospel. But I was violently interrupted by the girl, who exclaimed, in pointing to the little paralyzed boy, "Go and talk your nonsense elsewhere, for if there was a God as you pretend, a God who loves us, He would never have allowed that. Since he was eight years of age he has been thus crippled, and at that age what evil had he ever done?" She continued thus for several minutes, and went so far in her anger that the father sharply ordered her to be silent.

They did not buy a Bible, but the tailor, who seemed to have very sufficient reasons for not attributing to God the mis-

fortune of his boy, begged me to forgive his daughter's anger. He accepted with gratitude a copy of the book of Proverbs, and the striking tract, *L'Affreuse Tragédie*.

* * * * *

I had received from Pastor L. the name and address of a good woman, concierge in a house not far from Belleville. I went to see her, and never before have I been received by a concierge in such an amiable manner. Making me be seated in the comfortable arm-chair, Mme X. began to speak of her ancestors, those brave men who had fought so long and so resolutely for their faith in the Vaudois Valleys. But when I came to ask her to let me go and offer my books in the homes of those living in her house, she began to dissuade me by using all sorts of arguments. "You will find no one hardly at home. * * * They will not spend a *sou* on your books. * * * They believe in neither God nor the devil. * * * They will insult you," and so on.

However, at my earnest entreaty, this descendant of the Vaudois at last gave her consent, and I went from floor to floor, finding most of the people at home, and being received with the greatest cordiality. Not one refused my tracts, and I had several interesting talks, selling some Testaments.

* * * * *

In an adjoining house I managed to do some good work, and it is worth while to recount my experiences. Here again the concierge would not hear of my going among her lodgers, but the reasons given were very different to those advanced by my friend close by. "Such horrible things are happening every day, that one cannot let any passer-by enter the house. And then, you will find that here people are far too intelligent for you to have any chance of persuading them to believe your nonsense."

I was, of course, ready with my answer, but this formidable adversary did not give me much chance of speaking. For a good ten minutes she raged at me, bringing forward the most absurd reasons for refusing me. One gem I remember. "Look here, your jabberings will not go down with me. I can see clearly, and I know well that the Jesuits have sent you to run about from house to house to say all the evil that you can

of the republic, and to turn the opinion of the people against the government.”

At last I was able to get a hearing and to explain what my errand really was, but I was not listened to. I have never seen such obstinacy before, and I was on the point of turning away baffled, when suddenly the scene changed. An aged woman came in, and at once she took my part most warmly. “Mon-sieur is in the right,” she said. “The best Republicans are those who follow the teachings of Christ, which are true, and He was put to death by the Jesuits of that time.” She went on to say that she had lived once in another quarter of Paris, next door to some Protestants who were truly Christians, and of whom she had the most pleasant memories. She said that she had been with them to the Protestant service several times, and that she could never forget the simplicity and the seriousness of the worship. At the end she bought a Testament from me, and her testimony made so good an impression that the irate concierge allowed me to go up the staircase, having apologized for her too hasty words. I was well received by all, with the exception of a gentleman with a luxuriant beard, who expressed his great surprise that I dared to offer him a religious book, for he was a revolutionary, and, as a necessary consequence, an atheist and enemy of all religion. I protested quietly that I knew some who were “revolutionaries,” and who were yet Christians, naming M. Paul Passy and myself. But the gentleman said that M. Passy and I were a couple of humbugs, and with this parting shot he shut the door in my face.

On the same landing, however, a door was softly opened, and an old lady who had refused my books, but who had accepted a tract, brought out the money for a Bible. “I have read the tract you gave me just now, entitled *La Puissance d'un Livre*, and that decided me to buy one of you.”

I need not say that on leaving I said farewell to the concierge, and I could with difficulty persuade her to accept a Testament as a gift, she wishing to pay for it, and promising to read it.—*Paris Quarterly*.

In one of our halls at Marseilles a “Watch-night” meeting was held on New Year’s Eve, 218 persons being present.

THE WORK AT NANTES

BY M. EUGENE CREISSEL.

When I came to take charge of the work at Nantes some fifteen months ago, I found in the one hall then open a small group of *habitués*, who were not very alive to the needs of the place. Now, instead of twenty-one families, there are sixty-seven families under the influence of the Gospel, and the numbers have more than doubled.

Let us take a look round the various centres of activity, and see what is being done here.

Sunday, 1.30.—It is time to prepare for our long round, and to be ready for bad weather, for at Nantes-la-Grise one can go out with a fair sky overhead and return in drenching rain. We are bound for the Avenue Metzinger, in the west of the town, in the centre of the working population. A small house with red roof attracts our attention, and the inscription between the windows, “Conférences Populaires sur l’Evangile,” shows us that we have reached our destination. We find fifteen to twenty young girls engaged in a Sunday game, questions and answers on Bible characters. They are happy and contented thus to spend some of their leisure hours. Presently they begin to sing, and grouping themselves round the harmonium, they are soon busy practicing a Christmas piece to be sung at the forthcoming fêtes.

3.30.—Everyone is at his post to prepare for the influx of the children. In they come, some 160 of them, boys and girls, and are soon seated. They sing well, these little Nantais, and listen with attention to the explanation of the Bible lesson. Then they go back to their homes, to tell their parents what the “Monsieur de la Conférence” has been speaking about.

At five, we leave to go home for a rest, and by eight o’clock we are at work again. At the old hall, a meeting of some seventy to eighty persons is addressed by Pastor Dombres, while at the Avenue Metzinger I have not less than 150 to listen to me. Men and women crowd in and the hall is well filled.

Tuesday at two o’clock is the Mothers’ Meeting, and that evening the men come in. Up to now, eighty-five men have been attending regularly, and we have addresses on temperance and on kindred topics. Already good has been done, and some

of them have lessened their daily consumption of alcohol, while others have joined the Legrain League. We call this gathering the "Lumière du Foyer."

On Wednesday, in the old hall, we have a Bible study, attended by fifty persons, and on Thursday the school there numbers about thirty-five children, while in the new hall we have 160, as I have said.

Thursday evening is the Gospel meeting in the Avenue Metzinger, at which over 120 attend.

Friday is the day for St. Nazaire. Here M. Bonnel is now settled, a former priest. Last January I began work here, and each Friday I have been able to preach the Gospel to between seventy and 150 persons in this important place.

There is a steady congregation of about seventy now, and already two have become members of the little Protestant church, that meets in the same room as that in which we preach. About thirty attend this service, of which one-half are Roman Catholics by origin. The Sunday and Thursday schools here have about twenty-seven children attending regularly.

This gives a little idea of the work at Nantes, which has been blessed of God, as already ten have been received from the Mission Halls into the church here, and we know that there are not a few who are seeking the way of salvation.

We desire more and more to be filled with zeal for the glory of God, and for the salvation of souls.

—*Paris Quarterly.*

FRIENDS AT SALLE RIVOLI

BY REV. S. R. BROWN.

We have had three unexpected visits, the first was Mrs. Bracq, who came one Sunday afternoon and waited to see the Bible classes. Mrs. Bracq's testimony was, "What a good meeting; how attentive they are!" She added, "How very much I have enjoyed the meeting! What a good meeting!"

Another visitor was Mrs. Dodds, from Edinburgh. Mrs. Dodds spent some time in Paris, and on the eve of her going south she came one Thursday night to Rivoli; I did not see her until the meeting was over. She came up at once exclaim-

ing, "What a good meeting! Do you often have such a gathering? Oh, how glad I am to have seen this before leaving Paris!" As I accompanied her homewards Mrs. Dodds told me how her heart warmed towards France, and asked if I thought there would be a niche for her if she came back to Paris. God grant that He may open a door for her return!

Our third visitor was Pastor Dièny, M. Monod's successor, who took a meeting on Sunday, February 7th, and was so pleased at what he saw that he waited to open the Bible classes, and expressed his willingness to come whenever asked.

The year has been one of change. M. Geisier, the friend of the Jews, has left Paris for London; he has been a faithful friend and good helper. I have not been able to replace him.

Mlle Courtois and Jourdan have left Paris, the former to study, the latter to renew her broken-down health. She came to say good-bye, said her heart was in Rivoli Salle, that she often told people of her indebtedness to our Mission.

Mrs. Matheson also left us. Miss Johnson is back among us, and my daughter is now playing the organ on Sundays and has taken a class.

One new worker whom we hail with pleasure is Madame la Baronne de Neufville, who comes every Wednesday to the Mothers' Meeting and, being an excellent reader, reads to the women. Mrs. Le Gay has been in Nice since February 13th. Mlle Crespin is in better health. Mlle Pleysier has replaced her mother at the Mothers' Meeting.

A valued addition has been made to the Paris Board ("Committee of Direction") in the person of Pastor Charles Morel, who has frequently taken part in the boat work, and has aided in the editorial work of the monthly organ of the Mission, *Le Bon Messager*.

Two lectures on Peace were given in our hall in Nantes last December, at the close of which 129 persons joined the Peace Society. At the Christmas tree in this hall on December 23d 500 persons were present, all regular attendants at one or another of our halls in that city. Three pastors attended and took part in the service.

M. MERLE D'AUBIGNÉ AMONG THE AUXILIARIES

From M. d'Aubigné's report to the Board we glean the following interesting paragraphs. The February RECORD told of his Philadelphia campaign. To that account the following may be added:

In the evening I gave my "Oppressions and Missions" stereopticon lecture in the church house of Holy Trinity Parish House, West Chester. Nearly all the ministers of the town were present and I was interested to see the courteous way in which Dr. Arthur Rogers, the rector, received them all and gave them a part in the service. I spent the night at Dr. Rogers' house and proceeded on the 15th to Chester, where I spoke at 11 a. m. to the students of Crozer Baptist Seminary on the "Religious Crisis in France." At 3 p. m. I spoke to the ladies of the Auxiliary on the work of the Mission, then took the train for Philadelphia and addressed the Young People's Meeting of the First Baptist Church at 8 p. m. I had taken lunch at Mrs. Crozer's beautiful home in Chester and spent the following night at Miss Juliana Wood's house. She and her brother, Stuart, spent a winter at our house in Geneva years ago, and have kept up with us ever since.

From Philadelphia M. d'Aubigné went to New York. A brief account of that campaign was given in the February RECORD, but the following incident which then occurred is worth narrating:

I addressed the prayer-meeting at Calvary Baptist Church (New York). The pastor was absent, the people were few, but I was cheered by seeing a tall, broad-shouldered man come up to me and saying, "I am a mechanic, and here is for the Gospel work to the mechanics of Paris." He gave me a dollar bill and walked quickly away. It appears that he is not a member of the church, but attends frequently and is greatly interested in the labor question. I shall not forget this, and prize this "labor dollar" greatly.

And also this:

On the 23d I attended a most interesting meeting of the Chi Alpha Clerical Club. I am much struck by the broad

knowledge and sympathies of your American ministers. They seem to make it a business to read and assimilate for their congregations the best of what is being written in books and magazines. * * * I wish we had in France the same combination of intellectual culture and Christian influence which you have in America.

M. d'Aubigné closes this part of his report by saying: This ended my Philadelphia-New York campaign, one of the most interesting experiences of my life.

On Tuesday, 26th, I took my pilgrim staff in hand and was off to Meriden. Snow falling hard, I expected to find a dozen people at the large Baptist church, and was quite astonished to find 400. Almost all the pastors present. I had to stand in a row with our president and shake hands with every one. Meriden is, in my opinion, the best specimen of what I should call the "Church Parlor Auxiliary," the whole town seems to be in the Auxiliary, just as in Plainfield, which is a typical "Ladies' Parlor Auxiliary," the whole society of the town seems to be interested in the McAll.

On the 27th off to Albany. * * * Received by Mrs. Mereness, met the pastors at dinner in her house and spoke at a meeting in the Presbyterian church.

On the 28th I was much interested to make the acquaintance of Mrs. Boardman, a French Alsatian lady, who received me in her home in Troy. I gave there in the evening my stereopticon lecture on "Paris, Old and New." In the morning I had addressed a meeting of ladies of the Troy Auxiliary.

I returned to New York next day and was very busy preparing for my next trip. On Sunday, the 31st, I preached at 4.30 in the stately Fifth Avenue Presbyterian Church (Dr. Stevenson) and in the evening in the "Central Congregational Tabernacle" in Brooklyn. Dr. Cadman gave me a very warm and certainly the most original introduction which I ever received. Both were quite typical of what I might call the "cathedral" and the "people's hall" form of Christian worship.

Of Wilkesbarre M. d'Aubigné writes:

This thriving town impressed me greatly after having

passed through the snowy mountain pass that reminded me of the Jura. * * *

On Wednesday, the 4th, I was back at Easton, Pa. There was a very good church parlor meeting of the Meriden type at the Brainard Union Chapel (Dr. Eckard). I also lectured to the students of Lafayette College, and was received with great cordiality by President Warfield, whose grandfather (Dr. Breckenridge) knew my father.

On the 5th (February) on to Belvidere, N. J. A church parlor meeting. It is a wonder that an Auxiliary can be kept up in such a small and sleepy town. I was kindly met at the station by Mr. Ketcham, postmaster, editor of the *Belvidere Apollo*, and husband to the President of the Auxiliary, and made a pleasant acquaintance with the pastors.

From Belvidere M. d'Aubigné went to Baltimore, arriving the day before the great fire. His impressions and experiences in Baltimore are given in an article in another part of this number, but from the report we glean this incident:

On Monday I lunched at Dr. Guthrie's and dined with Mrs. Sampson, of Virginia, daughter of a friend of my father. I was much interested to have a glimpse into a Southern home and found here a little Merle Sampson,—very happy to meet a namesake.

From Baltimore M. d'Aubigné went to Washington, as described in the article already alluded to. The report gives a few additional particulars:

The same evening, February 10th, I gave at the New York Avenue Presbyterian Church (Rev. Dr. Wallace Radcliff) my stereopticon lecture on "Paris, Old and New."

On Thursday, the 11th, I addressed a parlor meeting at Mrs. Campbell's, visited the Capitol and Library, and went in the evening to a reception at the White House. The President was kind enough to introduce me to Mrs. Roosevelt, and General Breckenridge, whom I had accompanied, talked McAll to innumerable generals and colonels who seemed rather astonished as well as their ladies. Our humble Mission does not

often fly in such high spheres. Not a bad advertisement at all events.

* * * On Sunday, the 14th, I preached three times, at the First Congregational Church (Dr. Newman), at the Presbyterian Church of the Covenant (Rev. T. A. Hamlin) and at the Metropolitan Presbyterian Church (Dr. Evans). * * * I owe a great debt of gratitude to Dr., Mrs. and the Misses Childs for their kindness to me and keep a very pleasant impression of the United States Capital and its people.

From Washington and Baltimore M. d'Aubigné went

To Bryn Mawr, where I was entertained by President Thomas and lectured in the evening to the students on the "Religious and Political Crisis in France," speaking also of the Mission, of course. My Bryn Mawr audience was the prettiest, liveliest and perhaps the most appreciative one that I have ever had. Those girls amused me by their readiness to catch at the slightest joke. I made a blunder that nearly made me lose my stirrups. Contrasting the present position of Protestants in France with the old one, I said that people used to consider us somewhat in the way that the Quakers are considered in America: "like very worthy people who stay quietly in their little hole." I had forgotten that I was in a Quaker centre and did not immediately understand the reason of the tremendous roar of, I must say, quite friendly laughter that followed this declaration. * * * I shall not forget those Bryn Mawr girls and hope that my talk may be instrumental in making good McAll workers of some of them.

Next day brought me to another abode of learning, to Princeton, where I was entertained by Mrs. W. Brenton Greene, mother of Rev. Richard Arnold Greene and of Professor Greene of the Theological Seminary. I addressed a meeting of ladies, professors, and students in the chapel of the seminary and lectured in the evening to the French Club of the University, which is presided by Professor Cameron.

The next flight was to New Haven:

On the 19th I spoke at the United Church Chapel in New Haven and was entertained by Professor Brown, the astronomer. I had no time to see Yale College except the new large

concert hall, and was off next day to Hartford, where I was entertained by Professor Knox Mitchell. There was a reception without any speech at 4.30, and I spoke at 8 in the chapel of the seminary. * * * I have kept a delightful remembrance of Hartford. No other American city has reminded me so much of Geneva.

On Tuesday, the 23d, I spoke in a Congregational church in Springfield, Mass., was entertained by Mr. Rogers and was invited to a very fine reception by Mrs. E. F. Lyford the next evening. In the afternoon I had addressed the 120 students in the French-American College. I was greatly pleased to meet Professor Giroux, who invited me to lunch, and Professor Michaux, of Geneva, an old school-fellow of mine.

On the 25th I went to Northampton, where I was most kindly received by Miss Bodman. I had been asked to address the students at Smith College. The lecture was given in the Natural History auditorium and seemed to interest the young ladies, but I prefer speaking without the pictures—a ride in a carriage that you can guide where you choose to a trolley track that you cannot leave.

After a visit at Amherst M. d'Aubigné went to Worcester.

Thence I went by trolley to Grafton, where I was entertained by Rev. Dr. Harlow, who is a great friend of French Missions and knows my brother. I preached there next morning at the Congregational church and took the trolley to Worcester, where I preached at the Central Church (Dr. Hitchcock) at 4 p. m., and at the Adams Square Congregational Church (Mr. Seibert) at 7 p. m. This gentleman entertained me.

Next morning off to Maine.

ANNUAL MEETING AT MORRISTOWN

The Nineteenth Annual Meeting of the Morristown McAll Auxiliary was held on Tuesday, March 1st. Reports show that the pledge of \$525.00 annually has been promptly fulfilled in quarterly payments, thus leaving a balance of more than \$29. In addition to this, six memorial chairs have been paid for in our Salle in Nantes and on the boat, and a special gift of \$40 was also sent toward a Christmas fête

for the Sunday-school children in Nantes. A grateful letter from the evangelist there, M. Creissel, states that two hundred and fifty children participated in the festival, and a large number of adults were pleased and interested spectators. They must have heard the gospel, too, *nolens volens*.

The event of the year with our Auxiliary was a visit from the Rev. H. Merle d'Aubigné on December 3d. Our ladies invited the clergy and a few other guests to meet M. d'Aubigné at a "Tea" in the church parlor in the afternoon, when a delightful hour of social intercourse was enjoyed, and M. d'Aubigné told many interesting facts in an informal way concerning our work and workers in Nantes, he having spent ten days there last August.

In the evening two or three congregations united in a service to listen to M. d'Aubigné's most interesting and impressive address, and a collection of more than \$58.00 was received. At the afternoon gathering the voluntary gifts amounted to \$40.00, so our treasury was enriched nearly \$100.00 in all, changing a threatened deficit into a handsome surplus. This was the material result of M. d'Aubigné's visit, and the new inspiration and encouragement are beyond computation.

Five delegates have been appointed to attend the Annual Meeting of the Association in Orange on May 4th and 5th, and others have expressed their intention of being present.

HOME DEPARTMENT

Springfield,
Mass.

We held our Memorial Day meeting on January 17th. The program was carefully arranged, and though the weather was extremely cold and there was a mass meeting of the Y.W.C.A. the same afternoon, which was made very attractive, we were not discouraged, but set our faces toward the coming visit of M. Merle d'Aubigné with renewed hope and courage, endeavoring to prepare the way in order that he might be welcomed according to his great merit. He arrived on the afternoon of February 23d. The weather was very unpropitious. Our meeting was held in the First Congregational Church in the evening. An organ recital preceded the lecture. The

French and American flags were draped around the desk and there were floral decorations. We hoped for a large audience, but the Congregational Club held their meeting the same evening, and truly it was the fullest week for church activities throughout the city we have had all winter. Between sixty and seventy were gathered to hear M. d'Aubigné, all interested listeners. He gave a concise account of the McAll work and of the conditions that call for effort in France. An informal reception followed the lecture and McAll literature was distributed freely. On Wednesday M. d'Aubigné visited the American-French College and addressed the students, who are of all nationalities. He was delighted with the opportunity. In the evening a reception was held in the home of Mr. and Mrs. E. A. Lyford. The trolleys were very unreliable on account of an ice storm, and in place of nearly two hundred expected about sixty-five were present. Many of them were gentlemen and the result of his visit to us can only be known at the time for the gathering of the sheaves. All who met M. d'Aubigné were delighted with his charm of manner and his forceful way of presenting his work.

**The Brotherhood of
the Kingdom** During M. Merle d'Aubigné's "campaign" in New York City, the Brotherhood of the Kingdom held its mid-winter Conference in Amity Baptist Church, and M. d'Aubigné was one of the speakers. From the account of the Conference in *Christian Work and the Evangelist* we extract the following:

"The address of the Rev. H. Merle d'Aubigné was a close and extremely telling study of 'The Religious and Social Conflict in France and the Christian Social Movement.' The latter is analogous to the Kingdom movement in this country, differing from it only as it is affected by the urgency of the situation in France. Between the upper millstone of intense and bitter clericalism and the nether millstone of equally intense and bitter anti-clericalism identifying itself with crass materialism and hatred of religion as such, the small but intelligent and earnest body of French Protestants are naturally far more alive than the Christians of a free Christian country can be, to the impor-

tance of the social aspect of religion. M. Merle d'Aubigné's address was compact of information and acute judgment of actual conditions in France."

Boston

Our Annual Meeting came to-day (March 9th) and M. d'Aubigné was with us. The chapel of the First Baptist Church, Commonwealth Avenue, was full,—the largest afternoon McAll Meeting ever held in Boston. The Secretary cut down her report one-half; there was no singing, simply short Scripture reading and prayer, and the speaker had all the time he wished. He was enthusiastically received and all listened with marked attention to what he had to say. The subject was "Paris, Old and New." Many of the pictures were very beautiful. In addition to the \$800 for support of work at Fives-Lille, we have sent \$200 for the general work, \$75 toward Dr. Greig's salary, and to-day voted to add to amount sent last week enough to give M. Nick \$100 toward his building fund.*

Baltimore

From the *Presbyterian Banner* we clip the following: "The Ministers' Association, of Baltimore, met on Monday at the Lafayette Square Church, Rev. D. M. Buchanan, pastor. The attendance was not large (presumably influenced by the fire), only twenty-one members being present. The Rev. M. d'Aubigné addressed the meeting on behalf of the McAll Mission in France, in whose interest he is now in this country. He spoke of the struggle of the government against the clerical party; of the difficulties in the way because the clericals possessed the money of France, the monasteries and convents having acquired during this century alone millions of dollars' worth of property and money. This Catholic party, he stated, was really responsible for the Dreyfus agitation. The McAll Mission, the great Protestant evangelizing mission, is pressing steadily forward, reaching into the highways and byways by all means in its power. A striking fact is in the large number of priests joining the reform movement."

* This "building fund" is the debt remaining on the "Foyer du Peuple" (People's Palace) at Fives-Lille, the inauguration of which was described in the February RECORD.—EDITOR.

RECEIPTS OF THE AMERICAN McALL ASSOCIATION FROM
AUXILIARIES AND CHURCHES

JANUARY 15 TO MARCH 15, 1904

MASSACHUSETTS, \$1,167.93		PENNSYLVANIA, \$1,172.85	
Andover Auxiliary	\$5 00	Easton Auxiliary	\$35 00
Boston "	1,121 93	Philadelphia "	1,130 85
Easthampton "	25 00	" " "Mothers' Meeting" of Epiphany Chapel	7 00
Lowell—Solomon Robitschek	1 00	MARYLAND, \$850.00	
Pittsfield Auxiliary	5 00	Baltimore Auxiliary	\$850 00
Uxbridge—Deborah P. Atherton	10 00	DISTRICT OF COLUMBIA, \$315.00	
CONNECTICUT, \$617.12		Washington Auxiliary	\$315 00
Hartford Auxiliary	\$225 00	OHIO, \$428.50	
Norwich "	56 02	Cincinnati Auxiliary	\$250 00
New Britain "	126 10	Dayton "	178 50
Windsor Locks "	210 00	INDIANA, \$7.00	
NEW YORK, \$3,491.15		Indianapolis Auxiliary	\$7 00
Buffalo Auxiliary	\$52 65	ILLINOIS, \$5.00	
New York "	2,971 50	Chicago—Miss Frances Kassou	\$5 00
" Miss Mary Crosby	5 00	MICHIGAN, \$57.00	
Troy Auxiliary	462 00	Saginaw Auxiliary	\$57 00
NEW JERSEY, \$1,524.25			
Belvidere Auxiliary	\$51 00		
Morristown "	136 25		
Newark "	315 00		
Orange "	273 00		
Plainfield "	739 00		
Ridgewood—Austin K. Hanks	5 00		
" Wm. E. Remington	5 00		

FORM OF BEQUEST FOR PERSONAL ESTATE.

I do give, devise and bequeath to the American McAll Association the sum of _____ dollars.

FORM OF BEQUEST FOR REAL ESTATE.

I do give and devise to the American McAll Association the following described property.

AMERICAN McALL ASSOCIATION

OFFICERS

President

MRS. CHAS. H. PARKHURST, 133 E. Thirty-fifth Street, New York City

Vice-Presidents

Mrs. JAMES A. GARFIELD, Northern Ohio	Miss ANNA L. DAWES, Western Mass.
Mrs. J. V. FARWELL, Illinois	Mrs. WM. BUCKNELL, Philadelphia, Pa.
Mrs. HENRY A. LAUGHLIN, Western Pa.	Mrs. SAMUEL M. VAIL, Northern N. Y.
Mrs. FRANCIS WAYLAND, Connecticut	Mrs. J. S. BERRY, Maryland
Mrs. A. F. BEARD, Eastern N. Y.	Mrs. O. J. DEARBORN, Indiana
Mrs. W. H. FENN, Maine	Mrs. W. W. SEELY, Southern Ohio
Mrs. C. V. R. BERRY, District of Columbia	Mrs. LAWRENCE MYERS, Central N. J.
Miss ANNA H. ADAMS, Eastern Mass.	Mrs. JAMES G. VOSE, Rhode Island
Mrs. F. B. DWIGHT, New Jersey	Mrs. J. WARREN GODDARD, N. Y. City
	Mrs. H. N. PAUL, Eastern Pa.

Board of Directors

Term Expires 1904

Mrs. LOUISE S. HOUGHTON, New York
Miss ALLETTA LENT, New York
Mrs. GEO. E. DIMOCK, Elizabeth, N. J.
Mrs. ADAM H. FETTEROLF, Phila., Pa.

Term Expires 1905

Mrs. FRANK B. KELLEY, Elizabeth, N. J.
Mrs. JOHN R. WHITNEY, Bryn Mawr, Pa.
Mrs. KERR BOYCE TUPPER, Phila., Pa.

Term Expires 1906

Mrs. JOHN F. KEEN, Philadelphia, Pa.
Mrs. W. R. NICHOLSON, " "
Mrs. JOHN F. KEATOR, " "
Mrs. J. LEWIS CROZER, Upland, Pa.

Treasurer

Mrs. ABRAHAM R. PERKINS, 302 W. Upsal Street, Germantown, Philadelphia

Corresponding Secretary

Mrs. H. L. WAYLAND, 511 S. Forty-second Street, Philadelphia

Recording Secretary

Mrs. JNO. H. SCRIBNER, 330 Mt. Airy Ave., Mt. Airy, Phila.

General Secretary

Miss HARRIET HARVEY, Bureau, 1710 Chestnut Street, Philadelphia

Auditors

LEWIS H. REDNER

W. W. ARNETT

Attorney

HENRY PLEASANTS

THE McALL MISSION IN FRANCE :

Founded in 1872 by the late Rev. R. W. McAll, D.D., F. L. S.

Chevalier de la Légion d'Honneur

known as the

Mission Populaire Évangélique de France

OFFICE OF THE MISSION :

36, Rue Godot de Mauroy, Boulevard de la Madeleine, Paris

Bankers : Mess. MONROE & Co., 7, Rue Scribe, Paris

A New Story of the McAll Mission

THE SILENT HIGHWAY

By LOUISE SEYMOUR HOUGHTON

Though very simple, the story is full of a profoundly human as well as religious interest. It deserves a place in every Sunday-school library, though intended for and deserving a wider use.—*The Outlook*.

The author has a facile pen and a knowledge of the elements entering into good story-telling. These, coupled with a marvelously interesting theme, make a story which holds the reader's attention to the close.—*The Presbyterian*.

It is a work of love and charity, in behalf of the McAll Mission in France, and is a beautiful way of doing good. The story is a pleasant one and is made the means of bringing out the useful work of the boat by which the McAll Mission carries a pure Gospel on the rivers and canals of France. Every reader of the book will help on the excellent work of the McAll Mission.—*The Observer*.

The fairness with which the Roman Catholic situation in rural France is stated adds great value to this unpretending work.

Indeed, a more pleasing book for a varied circle of readers it will be hard to find.—*The Christian Advocate*.

A charming narrative of gospel work among the peasants and artisans of France. Not since apostolic days has just such a work been done. The good news of a free salvation by unpurchased grace is thus being spread among the millions of a nominally Christian country. In the course of these ministrations, the bigoted priest and the sympathetic curé, the loquacious atheist and the furious anarchist, the curious "bourgeoise" and the superstitious "gens de la campagne" all appear. It is long since we have read any work so exalting the Bible as "the power of God unto salvation." As the incidents are all from real life, Mrs. Houghton having made more than one trip upon these mission boats, it might be well for those who insist that "there is no drunkenness in France" to read what one sees who goes freely among the working people. The little book is valuable for the family table and invaluable for the Sunday-school library.

—*The Interior*.

Price, 50 cents a copy. Postage, eight cents.

May be ordered from the Bureau,

1710 Chestnut Street, Philadelphia, Pa.